

First Native Indian Girl Professed In New Order

Commons Gives Vote to Eskimos

OTTAWA, June 20 — Opposition members tried unsuccessfully in the Commons to have the right to vote in federal elections extended to all Indians in Canada.

By a standing vote of 57 to 21 members defeated an amendment moved by Howard Green — to a bill making a series of amendments to the Dominion Elections Act. The bill was given third and final reading.

The new legislation extends the vote to Canada's 5,000 Eskimos, and extends from 14 to 28 days the period between nomination day and polling day in 21 of the 262 federal constituencies.

Mr. Green said the Indian could obtain the right to vote only by waiving his present exemption from income tax.

No Taxation, No Vote

State Secretary Bradley said it was a long-standing principle that there should be no taxation without representation.

A. L. Smith said no reason could be given why the vote was being extended to Eskimos and not to Indians.

Citizenship Minister Harris said the Eskimo is not exempt from taxation by statute. The Indian is.

George Drew, Progressive Conservative leader, said steps should be taken to give Indians full citizenship rights in every way.



SISTER MARY OF THE SACRED HEART, first Indian girl to be professed in the new congregation of the Sisters of Mary Immaculate, is shown at the right of the Most Rev. E. Q. Jennings, bishop of Kamloops, B.C., who received her vows.

Bill No. 267 Stands For Further Clarification

OTTAWA—On June 22, the day after a vote of 90 to 39 in favor of the second reading of the new Indian Act Bill, which would have meant its approval in principle, the minister of Citizenship W. E. Harris agreed to hold over the bill until early in the next session.

The withdrawal of the bill came about largely as the result of the combined protest of all opposition parties as well as on account of the flood of protests received in Ottawa from the Indians themselves, claiming that they, the Indians, had not had sufficient time to study the bill.

An imposing Indian delegation of the N.A.I.B., headed by Mr. Andrew Paul, of North Vancouver, was in Ottawa at the time and presented its case in respect to the new bill.

The debate on Bill No. 267 gave occasion to opposition members to repeat their demands for an Indian claims commission, non-sectarian education and economical rehabilitation. Many sections of the proposed bill were under fire, especially those which deal with 1, the definition of an Indian; 2, the disposal of Indian reserve land; 3, the election of band councils; 4, the exemption from tax-

On June 20, 1950, at 9:00 a.m., in the parish church of the Anaham Indian Reserve, His Excellency, The Most Rev. E. Q. Jennings, D.D., presided at the profession of Sister Mary of the Sacred Heart, the first to pronounce the religious vows in the new congregation of the Sisters of Mary Immaculate.

Visitors

Besides his Excellency, Bishop Jennings, a few priests attended the ceremony. The outstanding figure among them was Rev. Fr. Thomas, O.M.I. Now 82 years of age, he was the first permanent missionary among the Chilcotin Indians. He has spent 53 years of his life among them, converting all of them to Catholicism and giving them that simple but generous faith which is still a striking feature of their life. It was a great joy for him to witness the first Indian profession in a church he had built.

Other visitors were Rev. Fr. J. Feehan, C.Ss.R., from Williams Lake and Rev. Fr. X. Lauzon, S.M.M., missionary among the Saanitch Indians. He was also representing Father J. Camirand, S.M.M., principal of Kuper Island Indian Residential School. Rev. Father P. Collins, O.M.I., field missionary to the Indians of the Williams Lake Agency, was also present.

The Sisters of Rosary Hall, Williams Lake, took part in the ceremony by singing beautiful hymns during Holy Mass. A few white people of the neighborhood also attended the profession, among them, Mrs. Lee and the Bliss families.

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OPEN DOOR TO NEUTRAL EDUCATION

Danger in New Indian Bill

OTTAWA — A threat to the safeguard of religious education is seen by the Catholic Hierarchy in Bill 267, which is now under study for further clarification, previous to its second reading.

The former Indian Act provided for Catholic schools for Catholic Indians and Protestant schools for Protestant Indians. The new bill, in section 114.(1b) provides for agreements with the provincial and territorial governments of Canada through which, with the consent of the Indian band concerned, Indian pupils could attend mixed or white schools. In this eventuality the provisions made in sections 118, 121, 122 and 123 of the bill 267, (which provide for denominational schools, choice of teachers, rights of religious minorities and regulations for the teaching of religion) would not apply.

It is proposed that the words "one hundred and eighteen" in section 114, ss. (2) should be deleted in the new bill, so that the principle of denominational education may be assured as it is in the Act still in force. All provinces and territories, Quebec and Newfoundland excepted, have neutral school systems; therefore if Indian children of the Catholic faith are compelled to attend these provincial or territorial schools it would be in direct opposition to the rights of the Catholic Church and against the code of Canon Law.

Whether they are in a majority or in a minority, Indian children should be given the unqualified right to religious education in schools under the auspices of the Catholic Church.

present bill did not claim to be an immediate solution to all the problems of the Indian.

"If one had been expecting an immediate assimilation of the Indians into all phases of Canadian life, he said, all that would have been needed would be to repeal the Indian act, but as long as we have Indians requiring the assistance of the Government in the conduct of their affairs, an Indian Act is necessary to give the government the required authority to expend public money and to other incidental matters."



PREMIER ST-LAURENT greets Miss Gracie Lavallée, and Mr. Clifford Goodwill, both High School pupils at the Qu'Appelle Indian School of Lebre, Sask., during his recent visit here.

Chief Wise Leader New Name for P.M.

FORT QU'APPELLE, Sask., July 10 — The chief of Canada's government became a chief of the Plains Indians on July 8 at Fort Qu'Appelle.

In a colorful formal ceremony before a picnic crowd of almost 8,000, Prime Minister Louis St. Laurent was named Chief O-Tee-Ensiew-Ooneka-Niew—"Wise Leader" — and presented a Cree headdress which he donned and then led the other chiefs and councillors in an Indian dance around the platform while tribesmen beat a deer-skin drum and chanted the "Song of the Chief."

The chief-making ritual began about 3.30 p.m. shortly after the prime minister's procession entered the picnic grounds following a visit to schools and hospitals in the Fort Qu'Appelle and Lebre districts.

Pipe of Chiefs

Chief John Gambler welcomed Mr. St. Laurent to the ceremonial platform, and Dan Kennedy (Ochankugahe), of the Assiniboine Reserve, began the ritual of chief-making. The prime minister stood and held the "Pipe of Chiefs."

Said Ochankugahe: "We are going to extend our greetings and felicitations to the great white chief from Ottawa, Monsieur St. Laurent, in our own traditional custom by invoking the pipe of chiefs' ritual. The pipe of chiefs is the symbol of the Great Spirit's covenant with the Red man."

In the final act of chief-making Ochankugahe raised his hands over the prime minister in token of his pledge and reaffirmation of the Red man's loyalty to the crown. The headdress was then placed on Mr. St. Laurent's head, and Councillor Abel Watech, of Piapot reserve, presented a scroll affirming the prime minister's title of chief.

At this point Mr. St. Laurent began his dance and the crowd broke through the cordon of mounted police and rushed up to the platform.

Addressing his fellow tribesmen, the newly-made Chief Wise

Leader referred to the occasions when he became Liberal party leader and prime minister and said, "today I feel I have added another ring to the aura around my head."

He pledged himself to keep the "letter and spirit of the treaty of 1874" and to the task of improving the conditions of all people including the descendants of the first inhabitants.

Earlier in his visit to the Fort Qu'Appelle district, Mr. St. Laurent visited the Qu'Appelle Indian school at Lebre where his car entered the grounds through a flag-lined approach. He was received by Fr. Principal Paul Piché and introduced to an Indian ma'd and brave in their native dress, Gracie Lavallée, 17, and Clifford Goodwill, 17, students at the school.

Mr. St. Laurent was escorted to the school's colorfully decorated recreation room, where he inspected work of the students, heard Miss Lavallée sing "Come to the Fair" and praised her voice.

"Oh I like him, he's wonderful," said Gracie when the prime minister left.

From the Indian school Mr. St. Laurent travelled in his open car to the Sacred Heart Seminary on the other side of Echo lake where he was received by Fr. Superior Irene Tourigny. Among those who met the prime minister was Fr. Paul Etienne, 72, who had come to the Saskatchewan mission fields 40 years before.

Prophecy Came True

CHIEF OCHANKUGAHE
Montmartre, Sask.

IN the pre-reservation days, after the morning chores of driving the ponies to the water and changing the hobble lines, the men usually congregated in little groups outside of the camp circle to smoke and fraternize.

We youngsters were playing tag nearby when someone called me. I stood still and hesitated to approach my elders until by grandfather, Panapin, called me by name.

As I stood before them, one of the elders pointed to the tattoo I had on my left cheek beneath the eye and said to my grandfather: "Panapin, mark that tattoo on your grandson's cheek. You are fortunate, indeed, to have that mark of identification on your grandson's face. One of the red coats at Fort Walsh told me that when the west migration of the palefaces begins in earnest, thy will come in swarms like the grasshoppers in flight. They will occupy all of our buffalo country and will build centres like the ant-hills. When these things have come to pass (Okne Sha) the redcoat told me that we would not be able to identify our own people.

"And furthermore," he continued, "our children and grandchildren will be taught the magic art of writing. Just think for a moment what it means. Without the aid of a spoken word, our children will transmit their thoughts on a piece of paper, and that paper may be carried to distant parts of the country and convey your thoughts to your friends. Why even the medicine men of our tribe cannot perform such miracles," he exclaimed.

I stood spellbound and listened in awe to this wonderful revelation and tried with my childish mind to grasp its significance.

Was this a dream, a prophecy or what? Whatever it was, the dream is father to fact.

In our reserve, the Assiniboine reserve, we have one of the finest school units in the province. The school van picks up the children and delivers them to the school on schedule every morning and returns them to their homes after school. Under this system there is no delinquency.

Hot lunches are prepared for the children's noon hour meal at the school. The monthly payment of the family allowances to the children provide better living standards and is reflected in the general health of the Indian children.

We have two qualified young lady teachers who are deeply interested in their vocation and are throwing everything they have got into their work to make a success of our school.

Our day school is non-denominational but the churches (the Catholic and United Church) are entrusted with the appointment of the teachers.

DROWNS AT BARRIER

MANIWAKI, P.Q. — Simon Jerome, 35, was drowned on June 18 at the mouth of Cabonga river, 90 miles north of Maniwaki. He was guiding United States tourists; his canoe struck a log and Simon was carried away in the rapids. His cousin, Jim Jerome managed to cling to the canoe and was saved.



30 TRIBES IN NEW MEXICO RITUAL

Throughout the vast Southwest Indians were tuning dance drums and preparing for the 29th Inter-Tribal Indian Ceremonial in Gallup, N.M., Aug. 10 to 13.

From the reservations of Oklahoma to the high Hopi mesas in central Arizona, from Wyoming to the Mexican border, the tribes and pueblo peoples trained for the ceremonial which featured native dances by more than 30 tribes.

The most striking and authentic Indian spectacle in the nation, the ceremonial each August attracts visitors from the 48 states and many foreign countries to Gallup, "the Indian capital."

Experienced travelers believe the four-day event offers more

genuine Indian activities and traditional ceremonies than can be seen at any other time or place in the world.

INDIANS WILL STUDY ART

OTTAWA — Indian children in the Arctic will get a chance to study Canadian art from paintings by artist A. Y. Jackson.

This was decided at a recent meeting of the Northwest Territories Council presided over by Deputy-Commissioner Roy A. Gibson.

Mr. Jackson spent some time in the north last summer and made a number of sketches which will be put on silk screens, one for each Eskimo and Indian school in the Northwest territories. In addition, each child will receive a small print of the picture to take home.

TOTEM POLES DISAPPEARING

VANCOUVER — A plea that Indian culture be preserved was made before the Royal Commission on Arts, Letters and Sciences.

Prof. Hunter Lewis, president of the Federation of Canadian Artists which presented a national brief to the five-man commission, urged steps be taken before the Indians' talent in literature, carving and color vanishes.

The totem pole—unique and beautiful product of British Columbia Indian culture—is fast disappearing, Prof. Lewis said. More were to be found in Paris and Washington than in any Canadian collection. Those still here were fast decaying.

CASH AND X-RAY

CALGARY, June 17 — A custom and a new one are being wrapped into one by Indian fairs department as annual payment of \$100,000 treaty money made to 15,200 Indians in Alberta and the Northwest Territories.

When the Indians assemble the annual stipend guaranteed treaty they submit to X-ray examination to aid the department intensified war on tuberculosis.

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Earliest Immigrants To Canada

Canada's population has grown by immigration and natural increase through the years. The integration of the racial elements in a nation is of great importance. Much has been said and written of Canada's people, but the earliest and oldest Canadians are often neglected. For this reason we reproduce, with permission of the "Ensign", a review of Canada's Indian tribes.)

By ANTHONY WALSH

BEFORE the advent of the early French explorers the vast land now known as Canada was inhabited by about two hundred and twenty thousand natives. Who were these people, what were they like in appearance, and how did they live? Authorities disagree as to their origin, but it is generally assumed that most of them came from Asia by way of the Bering Straits.

They became known as Red Indians, but such a title was not correct, because the pigment of their skin varied from yellow to a reddish tinge. They had long black hair and brown eyes, and with the exception of one or two tribes, were of medium height. Their faces were broad and hands and feet were somewhat smaller than Europeans.

They were divided into seven main groups and each evolved different modes of life, due mainly to climatic conditions and the topography of the land.

MIGRATORY TRIBES

The Migratory Tribes of the Eastern Woodlands lived in Newfoundland, the Maritime provinces and the northern sections of Ontario and Quebec. They spoke different dialects of a common language. They were a hunting and fishing people and lived in wigwams made of bark, and their crude weapons were made of bone. During the periods when the waters were open, their mode of transportation was by canoe, but in winter time, they journeyed by toboggan and dog sleigh.

AGRICULTURAL TRIBES

The Agricultural Indians of the Eastern Woodlands lived in the southern sections of present-day Ontario and the St. Lawrence Valley. The Iroquois belonged to this group and lived in settlements surrounded by palisades for protection against prowling enemies. Their crops were corn, beans, squash and sunflowers. The men, after selecting land in low-lying areas near the rivers, would set fire to the trees and any left standing would be cut down with stone axes. The women then took over, they planted the seeds, cultivated the growing plants, and harvested the crops. To vary this vegetable diet, the men at certain seasons of the year would go fishing in the rivers and hunt for game along the forest trails.

But these activities did not suffice the men, for periodically they would raid the villages of neighboring tribes who looked upon them as a fierce and warlike people. They would dash out of

the forests, took booty and captives, then set fire to the plundered settlements before returning to the deep woods.

FOUR CLANS

This tribe was split up into four clans named after animals and each tribe was divided into families numbering from fifty to two hundred people. Descent came through the female line, because these people followed a matrilineal system. A boy belonged to his mother's clan and inherited her name. The women enjoyed much power, because they had charge of the long houses and the appointment of chiefs.

The Iroquois were a democratic people. Slaves were given equal rights, were adopted into families and could take Iroquoian wives. These people also instituted a unique organization known as the League of the Iroquois, consisting of a council of fifty chiefs holding equal rank and representing five tribes. They met from time to time and decided on policies of peace or war, arbitrated disputes between different tribes, and received missions from other peoples. But they had no authority over domestic affairs, these were left in the hands of the local chiefs. Such a policy proved of great advantage and gave the Iroquois a strength that was lacking among other Indians.

NOMADIC TRIBES

The Plains Indians were nomadic hunters of the prairies. One of the most outstanding of these tribes were the Blackfoot. There are two versions as to how they

got their name. One, that they painted their moccasins black. The other, that the footwear got begrimed by walking through ashes left by the grass fires.

This tribe had three divisions, Blackfoot proper, the Bloods and the Piegiens. Although they had the same language and customs, each retained political independence.

During the summer, bands of each tribe would assemble and discuss vital matters. Their conical-shaped tipis were pitched in a circle, each band being allotted a section, with the council tipi in the centre. These dwellings were decorated with pictorial compositions, geometric designs and zigzag lines. They could be speedily erected and dismantled, and when travelling from one campsite to another were packed on poles known as travois and pulled by dogs.

The Blackfoot hunted buffalo, elk and antelope, but it was the buffalo that supplied them with many necessities of life. All the flesh was used as food. The hair robes took the place of blankets. The tanned skins were made into tipi coverings, while the untanned hides made skin boats, bridles and lariats. Bones were used for saddle trees and clubs, while the sinews made strings for the bows. Hoofs were made into glue; hair was braided into halters and lariats; and the tail was used as a brush to keep away the flies.

THE HORSE BRINGS CHANGE

The whole mode of life changed with the coming of the horse and the acquiring of firearms. Bows, arrows, spears and clubs were discarded for guns, and the horse gave them a greater mobility. Instead of being restricted to small areas, they were able to roam for hundreds of miles. Stealing of horses became the most popular sport, and wealth was reckoned in terms of horses. With them a man could purchase a wife or buy his way into one or more of the tribal societies.

Scalping parties were the occasion of much daring and ingenuity. For no man could hope to become chief unless he had proved himself in battle, and the more scalps he attained the greater was the esteem he enjoyed among his fellows.

COASTAL TRIBES

The Pacific Coast Indians were a fortunate people because they lived on the outskirts of great forests, and the seas about them teemed with salmon and halibut, sea lions, otters and fur seals. The cedar trees supplied the planks for their well constructed houses. These large edifices were erected with great skill, as were the totem poles on which were carved the family crests. The Haidas had the reputation for being the best carvers, artists, house and canoe builders. Household articles and personal property were usually ornamented in some way. Black, light green and red were the favorite colors. There were certain conventional designs to indicate different subjects, such as the protruding tongue of the bear, teeth for wolf and beaver, fins for the whale, a sharp beak for raven, and curved one for eagle.

The largest of the canoes held as many as fifty men, and they went on long voyages hunting the whale, trading or else raiding more peace-loving neighbors.

In contrast to the Iroquois, these people were an autocratic race. In certain tribes there were three stratas of society, nobles, commoners and slaves. The latter could not marry outside their own ranks, could never hope for equality, and were often harshly treated. Standing in the tribe depended more on the possession of property than ability in war. Consequently, the gathering of possessions was thought of great importance.



The author of the series of articles which begins in this page, Mr. ANTHONY WALSH, well known promoter of native art, was born in Paris, France, and educated in England; he studied agriculture at Reading University; he came to Canada in 1923 and devoted his life to the study of Indian arts; he studied in New Mexico, Arizona, Washington and Oregon for one year. His role in awakening general interest in native art, drama and dancing, as well as painting, has made Mr. Walsh an authority in the subject matter of the series articles we are proud to publish this fall in the I.M.R.

A succession of festivities marked every event from birth to the grave. Some of them were the occasion of great pomp and display. The glory of the family and house would be proclaimed by song, art and dance, and the giving away of many presents. Such preparations often took years, but a family thought it was worth while, if by such an event they could raise their standing in the tribe.

(Continued Next Month)



A LESSON IN CHILD CARE—Among the Navajo Indians.

ST. KIERAN AND HIS BRETHREN

By Dorothy Blount

St. Kieran, who is called "the first-born of the saints of Ireland," was building a cell near the Well of Uaran when, one day, a wild boar came out of the woods. The animal saw the hermit, came to him as gentle as a dove, and began to help with the building, carrying wood and straw in its jaws.

That was the first of St. Kieran's strange community, for afterwards he was joined by other wild creatures: a wolf, a fox, a badger and a doe. And they lived with him like brothers, humbly doing his bidding in all things.

But one day the fox resumed his cunning ways and stole St. Kieran's shoes. The saint then sent Brother Badger to look for the shoes and for Brother Fox also, with instructions to bring

both back to him. When Brother Badger found the fox in a cave, he discovered that Brother Fox had eaten the tongues and the thongs of the brogues. So he picked up what was left of the shoes and, accompanied by the fox, returned to St. Kieran's cell.

"Oh, brother!" St. Kieran said to the fox. "Why did you do this thing that is not right for a monk to do? We have food and water in common, and if God intended you to eat flesh, he would have provided it for you."

Brother Fox asked for and obtained pardon, but St. Kieran imposed a penance—that he should always obtain permission from his superior before eating. Brother Fox promised and, from that time on, lived in honesty.

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HOPI INDIANS WITH EXAMPLES OF THEIR WORK—Basketry, weaving and Kachina dolls.

HUMMING BIRD ROME PILGRIM



Among the Holy Year pilgrims from the United States received by His Holiness Pope Pius XII was a full-blooded American Indian from Isleta, N. M., Joseph Hummingbird, accompanied by the Rev. Bernard Cullen of New York, Director of the Marquette League for Catholic Indian Missions.—(NC Photo)

NEW YORK — Joseph Hummingbird has taken off from here on his first overseas flight.

He's a full-blooded Isleta Pueblo Indian and he's headed for Paris, Rome and Ireland. He was awarded the trip by Paris Presse, a Paris evening newspaper, and the Rev. Bernard A. Cullen, director general of the Marquette League for Catholic Indian Missions, accompanied him as his mentor.

IN TRIBAL REGALIA

The 16-year-old Indian, throughout the trip, was attired in full tribal regalia, including costly handmade ceremonial jewelry of silver and turquoise. The two were the guests of Paris Presse in the French capital for 10 days, then flew to Rome for a Holy Year visit.

The Indian youth for the last year has been a student at St. Ann's Academy here on a Marquette League scholarship. He formerly attended St. Catherine's Indian School in Santa Fe, New Mexico. He hopes to go through college. The youth is descended

INDIAN HISTORY SCHOOL

MIDLAND, Ont.—The Western University summer school of archeology will continue for several years; it was in session at Fort Ste. Marie during the summer. The president of the University, Dr. Hall, emphasizes the importance of proper scientific approach to delving into Indian history and deprecates the scrambling of artifacts through digging into sites of aborigine habitations by persons lacking sufficient knowledge. The University has sole rights of excavation at St. Ignace, an old Jesuit outpost mission.



AT ONTARIO ROSARY RALLY. Ending his tour of the great Canadian Crusade for the Family Rosary, the Rev. Patrick Peyton, C.S.C., Director, at the northernmost Rally, at Owen Sound on Georgian Bay greets the Catholic Chief of the Ojibway Indians from Christian Island, Peter Nadjwan and his wife. Although a non-Catholic the chief's wife wears the rosary about her neck and recites with her family daily. (NC Photos)

Old Age Pension Boost

OTTAWA—Old age pensions for Indians have been boosted from \$8 to \$25 monthly, it was learned in Ottawa last June. The announcement came casually in the middle of a prolonged and heated debate on Bill 267 (An Act Respecting Indians), by Minister W. E. Harris.

Said Mr. Harris, on June 16: "In keeping with government policy of careful attention to the developing needs of the Indian population, I am pleased to inform the House that, **effective July first of this year**, the special allowance payable to aged Indians seventy years of age and over will be increased from \$8 to \$25 per month."

Mr. Harris explained that the former \$8 cash payment was supplemental to regular relief and that the additional cash allowance would take the place of the former \$8 in cash and of the regular relief issued in kind.

Commenting on this increase, Mr. D. F. Brown, who had presided over the Joint Committee hearings of the Indian Act in 1947-48, affirmed that this increase would be greatly beneficial to the Indians.

Veteran Missioner Served La Loche Since 1916

By FRED J. GLOVER
in The Ensign

THE PAS, Man.—A veteran northern missionary, the Rev. Father J. B. Ducharme, O.M.I., has been transferred to The Pas after thirty three years service at the Catholic mission at La Loche on the Saskatchewan Alberta border.

Going to the mission station in 1916, he has labored among the northland Chipewyans of that district ever since. The mission buildings which include a new ten bed hospital, two room school, and teacherage are a tribute to his industry. The church now in use was built during his years of service.

The old four bed hospital with teacherage attached, is now used as a convent by the Grey Nuns of Montreal. The community includes registered nurse and practical nurse for hospital duty. Medical officer at La Loche is Doctor Lavoie, of Ile-a-la-Crosse, employed by the Saskatchewan government.

The school has an enrolment of eighty pupils. Two Grey nuns holding first class teaching certificates comprise its staff. English is the language used in teaching the school curriculum.

Two Fathers and two Brothers staff the mission with the Sisters help. The Rev. Fathers J. Bourbonnais and Giovanni Braggaglia, the Rev. Brothers Alfred Dionne and Alphonse Vachon. All are Oblates.

Two outposts are maintained. Both are known locally as Whitefish Lake and Island Lake, but on government maps they are shown as Garson Lake and Frobisher Lake.

The La Loche mission has an interesting history. It was

first visited by a secular priest, the Abbe J. J. Thibault, in 1845. He came down from the Red River into the great northwest via the Prince Albert route. In a little over a month's stay, he baptized 167 children. With the assistance of an interpreter, preached and instructed the Chipewyans in the rudiments of Christianity.

Father Ducharme says the teachings of this long dead priest are known among the tribesmen today. The Rev. Father said he has met old Indian people who used the French language to recite prayers. The accent was peculiar, but understandable. They had no idea what the words meant, but were aware it was a prayer to the One God.

In 1846, the Oblate mission was established at Ile-a-la-Crosse, a hundred miles by air east of La Loche. Missionaries travelling to the MacKenzie in the early days, visited it and carried on the Abbe's work.

It is situated on the last lake flowing into the Churchill River. A twelve and a half mile portage sees the spot where the Churchill and MacKenzie Rivers divide—it is known as the Great Divide.

Fifty years later, in 1895, a resident missionary was sent to La Loche. Today, the Chipewyans of the area are a hundred per cent Catholic.

15th Anniversary At Griswold

GRISWOLD, Man.—To mark the 15th anniversary of the foundation of the Catholic Missions at Oak Lake and Oak River Sioux reserves in Manitoba, Archbishop Murray, of Winnipeg, paid a visit to these missions on June 13, accompanied by the missionary, Fr. G. Laviolette, O.M.I.

The Oak Lake Sioux sent a delegation to meet the Archbishop; a day school will be opened for them in September. At Oak River, Archbishop Murray was greeted by the catechist, Harry Hotain, and by nearly one hundred faithful; the sacrament of Confirmation was administered to several adults.

TRIBUTE TO "PRAIRIE MOTHER"

NORTH BATTLEFORD—Farm folk and ranchers in the Jackfish Lake country, Indians from two nearby reserves, and city and town dwellers from the Battlefords paid tribute on July 5 to the memory of Mrs. George Day, one of the last of the pioneer prairie mothers of early settlement days. Mrs. Day died in hospital here on July 2 on the eve of her eightieth birthday, and after an illness of only brief duration.

In the church at Cochin, Mass was sung by the venerable Roman Catholic missionary, Father Pascal. In Jackfish cemetery, where interment took place, Father Coursol sang the Libera.

Mrs. Day, whose husband died 18 years ago, carried on the Day tradition of kindness, neighborliness and hospitality they established in their homesteading days, south of the Battle River, in the closing years of the last century.

Mr. Day had been Indian agent from 1900 to 1912 at Battleford.

BATTLEFORD MEETING

BATTLEFORD, Sask.—Any bill amending the Indian Act should allow for encouragement and financial support in education matters, assuring aid for any young Indian capable of acquiring advanced professional standing. This was the view of some 40 Indians, representing eight bands, at a recent meeting in the auditorium of the Indian Museum here, when a federal bill amending the act was discussed.

Superintendent C. S. Bell was chairman, with the draft bill read in English by James Wuttunee and translated to Cree by John Tootoosis, of Poundmaker Reserve.

SO SORRY

CALGARY, Alta.—When Premier St. Laurent went to the Calgary Stampede this year there was one slight disappointment on the part of the Stonies who were denied their traditional free admission. By way of revenge they reportedly staged a rain dance which brought about torrential rain and hail, drenching the Prime Minister and scattering his audience.

NEW DAY SCHOOLS

DUCK LAKE, Sask.—Tenders were called for three new Indian day schools in central Saskatchewan. They are one-room schools to be located on the Mosquito-Stoney, Muskody and One-Arrow reserves, near Saskatoon.

WRONG ADDRESS

FORT GEORGE, P.Q.—The correct address of "Mission St. Joseph," where a new Catholic school and hospital have been erected recently (see I.M.R., June, 1950, p. 4), is: Fort George, P.Q., via Moosonee, Ontario. Fort George is on the east coast of James Bay but its mail goes through Moosonee, the railhead, which is in Ontario.

GET FILM CHANCE WITH CLARK GABLE



Wanda Adamson

TORONTO — Two Canadian have been picked to test for the leading feminine role in Clark Gable's next movie, "Across the Wide Missouri."

It calls for a "fiery" Indian maiden, said Billy Grady, talent director for Metro-Goldwyn-Mayer studios.

From more than 25 applicants he picked Dorothy Beauvais, 23, part-French, part-Iroquois postmistress of Ste. Marguerite, Quebec, and Wanda Big Canoe Adamson, a full-blooded Ojibwa from Georgia Island reserve at Lake Simcoe, 60 miles north of here.



Dorothy Beauvais

GENUINE NATIVE OPERA

DUNCAN, B.C.—The Cowichan Indians, with Mr. Frank Morris of Duncan, B.C., are preparing genuine native opera to be performed this month. The opera built around old Cowichan legends, specially that of the Thunderbird; it will feature songs and dances which have been traditional for centuries among the Cowichan Indians. Mr. Abel J. is a leading tenor in the opera.

ACQUITTED IN GAME TRIAL

EDSON, Alta.—The 13 Indians who had been brought to trial June 21, by Magistrate Thompson for killing a female deer, were acquitted on the grounds of privilege contained in the 1876 treaty.



CONFIRMATION DAY AT GRISWOLD, MAN. Archbishop Murray is seen here with the parishioners of Griswold Sioux mission.

Teacher, Doctor, Magistrate Missionary Brother Always Busy



NORTH CHURCHMEN: Spiritual and physical needs of Indians and whites in the area of Bloodvein, tiny settlement in northern Manitoba, are administered to by the two Catholic churchmen shown above. At right is Father Gauthier, who has been a priest for 40 years. Brother Frederick Leach of the Oblate Fathers (left) acts as medical advisor, school teacher and police magistrate in the area.

By DAVE ADAMS
In the Winnipeg Tribune

Life doesn't hang heavy for Brother Frederick Leach of the Oblate Fathers, even though he is tucked away in the tiny settlement of Bloodvein, 150 miles north of Winnipeg.

His duties take care of waking hours and a good many of those he should be devoting to rest.

The sprightly little Englishman teaches school, looks after the sick and injured and acts as police magistrate for an area covering 25 square miles.

He journeys to such points as Loon Straits, Pine Dock and Matheson Island. In all there are 250 who come under his benevolent eye.

Bloodvein itself is located on a Salteaux Indian Reserve.

Brother Leach first set eyes on Bloodvein in 1936. He travelled there with Father Gauthier from Berens River. Father Gauthier, now in his 68th year, still presides over his little church.

Those were trying days for the two Catholic missionaries. The church structure was barely saved from fast-leaping forest fires that left a blackened trail through the timberland.

That winter an epidemic of measles struck down the Indians. Nine of them died from the effects.

The early days posed a heavy problem for Brother Leach in his medical work. Installation of a two-way radio service at Bloodvein, makes things much easier.

The church worker recalls a case some years back when husky dogs seriously injured a young Indian boy. He was taken on a toboggan to Riverton and it took four days to reach St. Boniface hospital.

The boy recovered but it was a close race.

Compare that with what happened last winter. A woman taken

ill one morning was picked up at noon by a plane from the air base at Lac du Bonnet.

Brother Leach teaches up to Grade 8 in the small, frame school house. He has 27 pupils, all Indians. He speaks their language. He also converses fluently in French with Father Gauthier.

The two have worked together for 11 years. In 1941 Father Gauthier was moved to Berens River but returned to Bloodvein in 1944.

Brother Leach, now 59, was born in London, England, and was educated there. He came to Winnipeg in 1911 and received a teaching permit the next year.

His first job took him to Deerporn. While there he met a priest named Father Peran and decided to train for the Oblate Order. On completion of training in 1914 he served in St. Boniface for three years, moving to Berens River in 1918. His next, and last stop, was Bloodvein.

Brother Leach returned to his homeland in 1927 for a brief visit. He planned a trip to London in 1948 but couldn't arrange transportation. Once a year he journeys to Winnipeg.

He seems to be typical of all churchmen whose work has taken them to the remote communities of Northern Manitoba. He likes his surroundings very much and has no desire to move elsewhere.

Little information is forthcoming from Brother Leach on his duties as police magistrate which he assumed four years ago.

"Actually I have very little to do," he says. "The people are very well behaved."



CANADIAN PROTEST TO U.N.: Miss Emily General, Mohawk of the Grand River Reserve, Ontario, is shown here presenting the original Haldimand Treaty signed in 1784 to the U.N. Commissioner of human rights at Lake Success, N.Y., in the hope that alleged violations of the old treaty both in Canada and in the U.S. will be righted.

HOSPITAL BLESSED AT LA LOCHE

LA LOCHE, Sask.—On May 14 the new hospital built at La Loche by the Oblate missionaries was blessed by Father Bourbonnais; the erection of the building marks a red-letter day at La Loche mission. There are four wards at the hospital and an obstetrical department to take care of the needs of the district. The first baby born in the hospital was the son of Boniface Janiver (May 27).

The new hospital has the telephone, running water and an electrical plant. Sister B. Webber, R.N., is in charge of the institution. The people of La Loche and district wish to thank Father Ducharme, O.M.I., for planning and directing the erection of the hospital.

PROFESSED IN NEW ORDER

Continued from Page 1

The Ceremony

The ceremony started by a procession. Preceded by a cross-bearer and two acolytes, the local and the visiting clergy accompanied His Excellency from the convent to the church. The Indians had gaily decorated the route with flags, bunting and fir trees.

Rev. Father F. Sutherland, O.M.I., the parish priest, received His Excellency, at the church door. Before Holy Mass, His Excellency blessed a black veil, a cross and a rosary. Then, in simple words, he explained to the 300 Indians who had gathered for the occasion, the meaning of the ceremony they were witnessing. Charlie Alphonse gave a word to word interpretation in the Chilcotin language. After the sermon, His Excellency offered the holy sacrifice of the mass. He was assisted by Rev. Father X. Lauzon, S.M.M., and Rev. Fr. P. Collins, O.M.I.

Elmer Alphonse and Isadore Gilpin, two local boys acted as acolytes. Sister Mary of the Sacred Heart, accompanied by the Rev. Mother Superior, was the first to receive Holy Communion, at the hand of His Excellency. She was followed by 200 Indians, who offered their communions as a spiritual gift to the new Indian sister.

After mass, His Excellency, wearing the cope and sitting in front of the altar, received the vows of Sister Mary of the Sacred Heart. With emotion, this young Indian lady consecrated herself to the Divine Master. To emphasize this act of consecration, she signed her name to the formula she had just read, kissed it and presented it to the Rev. Mother Superior. Then she received the black veil, sign of her detachment from the pleasures of this world, the cross, which hanging from her neck, would always remind her that her entire life was consecrated to Our Lord, and a rosary which was putting her under the special protection of Mary Immaculate. The ceremony was closed by the solemn singing of the "Magnificat".

Sister Mary of the Sacred Heart

Sister Mary of the Sacred Heart (Miss Adeline Thomas) is from the Saanich Reserve No. 3 (Paquetzen) and belongs to the Saanich Tribe. She received her education at Kuper Island Ind. Residential School, which is under the direction of the Montfort Fathers, Rev. Father J. Camirand, S.M.M., being the present principal. The Sisters of St. Ann are in charge of the girls and do the teaching. Miss Thomas came to Anaham in October 1947. Six months later, she was admitted to the novitiate of the Sisters of Mary Immaculate. The chosen one among others who had the desire of entering religious life, she becomes the first Indian to make profession in the new congregation.

BEAUVAL ON THE AIR

Believe it or not... Beauval Indian Residential School was heard over the radio Station CKBI at 2:30 p.m., May 19th.

The half-hour program was dedicated to the ex-pupils of the school, who are presently hospitalized at the Prince Albert Sanatorium, and also to all the Indians, friends and relatives of Northern Sask.

Reverend Father X. Gagnon, Principal of Beauval Indian Res. School, since 1931, was the promoter of this happy event which has brought great joy to the performers as well as to the patients. The children were very enthusiastic during the practices. Rev. Fr. Gagnon himself spent several hours at the process of recording in one of the classrooms where the staff had gathered the amateurs. The tape was sent to Prince Albert to be transmitted on the air.

When the hour of the program came, the children of the Beauval School crowded around the radio to experience the thrill of hearing themselves speak or sing. The Grade VI announcer was more nervous when he heard himself through the radio than he had actually been when he had done the job. The singers took it quite easily, but the guitar player, a grade one, simply could not stand "it" or "up"; he sat on the floor!

The program included:

Joseph McCallum: "You Can Smile."

Florence Chanaqu: "O once there was a little ship".

Leon Matchee: "The two forts."

Annette Sylvester and Monique Nouchos: "Nouran Marie".

Marceline Henault: "Through Lorraine I went awalking".

Bella Durocher and Paul Sylvester: "Will you marry me".

Senior Girls: "Will the Roses Bloom in Heaven".

Senior boys: "Twilight in the Prairie".

The announcer was George Larocque.

The program closed with O Canada in Cree.

Caughnawaga Bazaar Opened

CAUGHNAWAGA — The annual tombola in aid of the St. Francis Xavier Mission at Caughnawaga opened July 1, and continued during the five week-ends of July.

Held on the attractive church grounds, the bazaar displayed Indian handicraft and souvenirs, which were also popular prizes to winners of the various contests. Indian-style booths each year attract hundreds of tourists and interested Montrealers, many of whom go home with prizes as well as souvenirs.

Colorful Chief Poking Fire and his Mohawk braves in full regalia presented a complete program of Indian dances and folklore every evening. Visitors are always invited to take part in the amateur show contests which are an annual feature of the tombola.

PILGRIMAGE

LAC STE-ANNE, Alta. — The annual pilgrimage to Saint Anne drew more than 5,000 Indians from Alberta, British Columbia, Montana and Saskatchewan at the shrine of St. Anne on July 26th. The traditional celebrations were held at the Sanctuary.

BALL TOURNAMENT

LEBRET, Sask.—At the junior ball tournament held early in July in the Qu'Appelle district, Coach Ed Doll, of Lebreton Indian school, was proud of his two classy pitchers, Gordon John and Art Obey.

Gordon went to the Regina junior Caps and Art to Notre Dame for the summer; both will be back at Lebreton school this fall to continue their high school studies. First day sensation at the tournament was Gordon John who fanned 17 men, no less! Lebreton has won first money in six ball tournaments this year.



Able gymnasts at the Beauval Indian school.

GOLDEN WEDDING ANNIVERSARY

MARCELIN, Sask.—On July 24 Mr. and Mrs. Andrew Lafond celebrated their 50th wedding anniversary in the Muskeg Lake church where a High Mass was sung at the request of Mrs. Harriet Arcand, a daughter. Many presents were given the jubilarians; a large number of relatives attended the supper at which Mr. Andrew Garee presented an address. A three-tiered wedding cake was cut by the jubilarians. Mr. Lafond is 70 and Mrs. Lafond 66.

WEEKLY BROADCASTS

EDMONTON, Alta. — Every Wednesday afternoon, over CHFA (Edmonton) an Indian program goes over the air at 4:30 p.m.; the program originates from the Charles Cammell Indian Hospital and is directed to parents and friends of the patients of the hospital.

INDIAN RELICS DENOTE TWO SEPARATE ERAS

MACLEOD, Alta. — New evidence has been uncovered near here that the North American Indian may have come through at least two widely separated cultural eras before he lost his homeland to the white man.

An expedition from the University of New Mexico which has been seeking the remains of Indian life near here came up with the evidence. The party found arrowheads of two different periods.

Excavations at two former Indian campsites uncovered the arrowheads. One type was found only a few inches below the surface while the others were buried nine feet down.

THOSE ARROWHEADS taken from the deeper diggings were of a more crude manufacture, Boyd Wettlaufer, head of the expedition, reported to Alberta government officials.

Evidences of Indian culture have been uncovered all the way from near the surface to the 11-foot level. They are believed to be relics of the Blackfoot tribe and date back as far as 500 years before the white man reached the plains.

\$31,000,000 FOR UTES

WASHINGTON, D.C.—The Ute Indians were awarded the record-breaking judgment of \$31,700,000 by the U.S. Court of Claims, in July. This money, given in compensation for lands taken from the Utes since 1868, will be used for the tribe's welfare over a period of years.



Chapter XXIV

The Two "Heart Sisters"

BESIDES Anastasia, there was one other girl at the Sault whom Katerie made her special companion and confidante. And though she loved best her solitude, the two were almost constantly together. And so on the way home with the wood Katerie said to Teresa, the young widow: "It is plain our God has given me more time to repent of the sins I have committed."

"Well, truly, the tree would have killed you," agreed Teresa, "but as for your sins — you have none, Katerie, and you well know it."

Tegakouita turned a serious face to the earnest young squaw. "Never say so again, Teresa. Never say so. I must think of some way to do more penance. What do you think would be the hardest and most pleasing way to God for a sinner to punish himself?"

"By fire!" said Teresa promptly. "But don't you go to any extremes, Katerie. You are thin and pale already."

"I know," replied Katerie softly, but she fell to musing as she bent her back to her burden of wood.

Teresa herself sometimes went to extremes, as she well knew, in her mortifications. She felt that she should, though Katerie should not, for the little squaw had led such a blameless life and now such a holy one, whereas she, Teresa, had fallen into sin soon enough after her baptism. And, indeed, might have remained in her sinful state had she not had a terrible experience one winter in the forest during the hunting season. She shuddered and turned to Katerie, smiling faintly beside her.

"O Katerie, my sister, do not go with your family to the hunting this winter moon."

"Indeed, sister mine," Tegakouita replied a little absently. "I wish I might avoid it, but my sister and brother-in-law support me and clothe me, and I cannot refuse. It will be very lonely away from the mission. And I do not like the things one sees on such expeditions."

"Heart's sister Katerie, since the first moment that you spoke to me at the church door, when I was a lonely widow here, I have loved you as my own self."

"And I, you," responded Katerie, now fully back to normal.

"Then listen to me." The squaw drew a deep breath and shifted her load. "One winter — not many moons ago — I went with eleven of our lodge to the winter hunt. We were lost. It had stormed heavily, and we had gone farther than we knew. Even the deer tracks, the bear and all the other animal tracks were covered as quickly as they were made, and we went farther and farther astray, growing weak from hunger. Savage with hunger. My husband and little nephew grew sick. And there was nothing to do for them. Nothing to eat. I could not abandon them to go on. But the others went off, saying they would find food and bring it to us." Teresa's face drained of color, and she did not go on at once. And Katerie sensing the tenseness of the recital remained quiet.

"Only four of those who left us to wait or perish, returned, Katerie. But they returned looking very well fed."

Tegakouita nodded solemnly. She knew what had happened. She was a Mohawk Indian and knew that no cruelty was too much to face one of her tribe. The five of the hunting party who did not return had been killed and eaten.

"My husband died," the Indian squaw went on. "And every day we looked at each other, as the rest of the party floundered homeward at the edge of an abated winter storm, and wondered which of us would be next to make an evening meal."

"I prayed as I never prayed, sister Katerie. I did not deserve to be spared because I was a sinner so soon after my Baptism; you'd never believe it if I told. But I vowed that if God let me live I would do penance all the rest of my life."

"And the good Father heard your prayer," said Tegakouita, dropping her wood behind the lodge door. "He heard you, and you are now almost a saint. You daily practice penance as I know only you can do. So do not tell me I cannot endure also."

"But you have never sinned."

"I am a great sinner," declared Katerie, and Teresa turned helplessly away. "The only sin you commit is to lie," she flung softly over her shoulder and went along with her wood.

"It is no lie that I sin," Katerie thought seriously to herself as she went about preparing the supper. "Sometimes I feel quite vexed when —" But she could not exactly think when she ever felt really vexed, so she turned her thoughts to fire. Penance was something one must do. If not for actual sin, then for company for the Lord, who had hung upon the cross for the sins of the world. He had not sinned either. But He suffered for His people. She was sure she sinned. But at any rate, she must endure something for her people also. She would offer up — fire. That was the hardest thing to endure. She remembered some of the tortures her tribe had inflicted upon victims. How they could scarcely endure it!

"When all are in bed," she decided, "I shall offer up a little something too."

The following morning at Mass Teresa had managed to sit beside her "heart sister" despite the envious glances thrown her way. It was deemed an honor to sit next to Katerie during Mass and other devotions, for never had there been so devout a Christian in their little bark church. Love and heavenly piety and joy shone upon the young Mohawk's face as she knelt, sat, or stood, to sing the responses of the Mass or to recite the Rosary, and to look upon her at such times was to be lifted up. To sit at her side was to the simple Indian heart a sort of heaven, though Katerie's eyes never left the tabernacle and she in no way gave any evidence that she was anything but alone in all the chapel.

Teresa noted the drawn look about Tegakouita's mouth and the slight flush of fever on her cheek. "You did it," she accused the penitent. "You did something you should not. I tell you, Katerie, it is a sin for you to make yourself ill with tortures. I am strong. I can do what you cannot."

"You nearly killed yourself," retorted Katerie, "the night you spent in the river — after chopping a hole in the ice to get in. And after that you slept in your ice-crusted clothing. Do not preach to me, Teresa." Katerie's loving eyes rested upon her friend's blushing face.

"I should never have told you that," Teresa said. "But I can do it. For you it is a sin. What did you do?"

Katerie turned a tragic face to Teresa. "Never mind what I did. You do not really mean it was sinful, Teresa?"

Teresa thought hard for an imperceptible moment. "Yes," she said firmly, "it is sinful."

Half an hour later, Père Cholenec opened his door to admit a tearful girl. Katerie dropped to her knees before him. "My Father," she murmured brokenly, "I sinned. I wanted to do something for our Lord, and I sinned."

Knowing the whimsey of the Indians, Cholenec might have disregarded her statement, but Katherine Tegakouita was never one to be ignored, the priest had found. She was rapidly becoming a saint if he knew the signs. "What have you done, my child?"



"I burned myself," declared Katerie not lifting her eyes.

"Burned yourself? Come in, daughter." He helped the little squaw to her feet and led her inside. "Now tell me."

"A sinner must do penance, is it not so, Père?"

"Yes, Katerie."

"I am a sinner, my Father. I did penance. But Teresa said I sinned because I am not strong any more and will injure my health."

"But what did you do? How did you burn yourself?"

Katerie looked into the distance as though seeing another life. "In my country, my Father, when the warriors wished to punish their victims or slaves, they sometimes put burning coals between their — their toes."

Père Cholenec's breath stopped and caught again. But he did not speak.

"I did so last night, my Father. I put a burning ember between each two toes and — and I held them against my legs. And — and then I came and showed my heavenly Mother and her Son Jesus how much I loved them." She stopped. "It was nothing. I can stand it." Her addition was low-voiced and embarrassed.

In his heart the missionary admired the young "holy savage." How could he reprimand her? How could he make her understand it was wrong to go to extremes? The Fifth Commandment had the injunction to take proper care of our life and health. Would she understand?

"Dear child, you did wrong," he felt for words. "You are not strong, and the Fifth Commandment says we must do nothing to endanger our health. It pleases God greatly when we do nothing but our duty. It pleases Him more when we do hard things for Him — because He did hard things for us. You can be a great example to all your friends and all the Christians here at the Sault, Katerie, by being simple and devout as always. But I must forbid any more excess in the way of penance."

"Yes, my Father," Katerie thought a moment. "Is it also sinful that I wear a chain about my waist? Only a small chain?"

Father Cholenec, having seen some of the torturous instruments his flock used to inflict penance upon themselves, bit his lips. "You must do none of these things, Katerie. Teresa told me you sprinkle ashes on your food. It has injured your stomach. Do it no more." His eyes were soft, but his words sounded hard to the young Indian.

"I shall do all you say, my Father. Will you now absolve me? I am sorry I have sinned."

"Sinned," thought Cholenec as she went down the path, trying not to limp from pain in her feet. "Sinned! My God, what am I, if she is a sinner?"

Chapter XXV
Winter Hunt

THERE had never been so many Iroquois in the village at the Sault as congregated there at Christmas time that first winter after Tegakouita's coming. It was drawing on to hunting season and there was great celebration with prayer and special Holy Communion, for it would be long before any of them would set foot inside their chapel again and they all needed spiritual fortification to carry them through the long hard winter in the forests where they would find much game and rich furs for trade.

Father Cholenec told Katerie she was to receive with the others. It would be her First Holy Communion, and the little squaw was elated and awed at one and the same time, and she blushed at every glance surreptitiously cast her way with smiles and meaning.

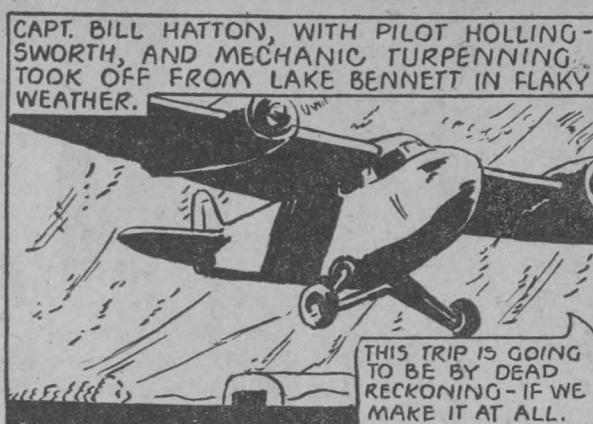
She knew it was an almost unheard-of thing for one who had been a Christian so short a time to be given such a great honor, and she felt not only unworthy of that great honor but almost annihilated with her feeling of nothingness before her Sign.

"Please, Tegakouita is not good enough that You come to her, my Lord," she complained prostrate at the foot of the cross. "So You must help Your little savage to make herself such a little bit better."

Making herself a bit more worthy of the reception of the great Sacrament called for scrupulous examination of her conscience, and when she felt that she could not find all her terrible crimes Katerie seized her bunch of twigs and beat her shoulders praying that she receive the gift of penance and charity. But the day dawned heavenly cold and clear and still she was not satisfied with herself. "How can I, how can I receive You, O Great White Spirit," she wept inwardly as she moved up the aisle with eyes straight ahead on the Sign seeing nothing, hearing nothing but only the beat of her heart against the tabernacle door.

They had decorated the church with skins and furs of the richest and with colored wampums and shells. Cedar boughs were made into festoons,

THE TRUE STORY OF ARCTIC TRAGEDY "WHEN A PRIEST'S HANDS FREEZE"



and Tegakouita walked beneath them feeling that she was walking up the stair of heaven — but all unworthy.

Suddenly a voice within her whispered: "As the hart panteth after the living fountains, so my heart panteth for you, my Beloved." Then she heard men singing on one side of her and the women on the other and everything seemed joyous and light. Truly here was **Tegakouita's Spring!** Here at the Communion table where the priest was holding out to her the eternal Spring — the Body and Blood of God.

The young Indian maid bent her head reverently and for an instant felt that she was melting away. Becoming as liquid as the water of her spring. Becoming one with the **Living Spring**. She knelt and knelt long, forgetting to return to her place among the women in the pews. But they did not remember either and only thought how blessed they were to have her here and be a beautiful background themselves for this precious gem so unexpectedly dropped in their midst. In their souls they all but adored Tegakouita and sang the rest of the Christmas Mass with exultation, almost sorry that it would be long before Katerie could again be one with Raweno's Son in His Blessed Banquet of the soul.

And indeed it had been a long time. But Katerie plodded away with the family and did more than her share among the crowd as usual. The snow glistened and glinted on bush and brier and the tramp was long. But when they found a place to make camp along with the other hunters, the young squaw helped hastily throw up their cabins, and when the women complained of being tired she took up her buckets and went alone to find water in the long shadows of dusk.

Owls hooted to her, and little rabbits scampered across the path. The first evening star burst through the deep blue and shone down on her. "You are leading me almost like the Star of the stable at Bethlehem," Katerie looked up and laughed. And then looking down, she saw at the edge of the little secluded path a small spring shining by the light of the star. Its beams glinted through the low-hanging branches of pine and cedar that circled it round as though hiding it from public view. Tegakouita stopped, breathless. Bending low she crept inside the vaulted tree room and leaned down over the spring bubbling in the deep crusty snow. The breeze swept up for a moment sighing through the treetops. "The spring — the spring — the Spring of Tegakouita." Always the spring. Was it to be a sign of recollections? She would keep this her secret. No one else need come here for water. No one her who had loved the **Sign** since her earliest but Katerie Tegakouita.

But she kept her secret too well. To avoid loose talk at the cabins, and the gossip and games of

the evening she crept away to her spring to think and meditate and to pray. She was gone often and eyes began to follow her and minds to question. "Is there some flaw in our little saint? Why should any squaw go out alone at night in the forest — unless — unless — it was not that she neglected her work. They could not say that. She did more than her share of embroidering the wampums and preparing skins for sale, and peeling birch bark for making canoes. She led in hymn singing thinking to keep relaxed minds occupied with good things, for this was the time of less work and more talk than usual. She ate very little and mixed her food with ashes. But still — still —

They did not see her as she knelt before a newly made cross at her spring side, trying to follow the Mass when she thought it was being said back at the Sault. Or praying morning, noon and night when she came for water. They only knew she was gone a long time before returning with heavy dripping buckets.

With a black look in her eyes, one of the family accosted her outside the door one night. "Wicked Katerie . . . Keep away from my husband! Get yourself a man if you need one! Wait until I tell Père Cholenec — Hiro — !

She had thought it unbearable that she who so loved God and His Mother could be suspected and defamed and she had taken her heartbreak to the foot of her cross in its beautiful forest-winter setting. "Jesus, let the days be short so we can go home to the mission. There I am safe from evil tongues, Lord. Please let the winter be short — but fruitful so that my people will be well fed."

Each day she had waked to scan the sky for a possible breaking up of winter. Every day that passed made her more and more lonely for Jesus on the mission altar. But it was nearly Palm Sunday when her family returned to the Sault. The worthy Iroquois never cared to be away from the mission for Easter, and the sun was melting the snow, making snowshoe progress difficult. Tegakouita hurried about singing and packing the skins and such portables as were to go home with them, wondering much about the ceremonies of Palm Sunday and Holy Week, which she had never seen, and her eager feet hastened to the accompaniment of her prayer, as they turned their steps homeward. Toward God and her second Holy Communion.

Father Cholenec had surprised her before the hunt. He had noticed how drawn she had seemed to be to the tabernacle and had silently watched her progress in holiness, and the serious way she went about learning by leaps and bounds, the greatest good in the shortest time.

But if she could have taken a peep at Père Cholenec's diary she would have been surprised. "Catherine spoke to us of her rapture," he had written. "She has a great and noble heart, a

quick intelligence, and her whole desire is to know the good and put into practice what she learns. After keeping her innocence for twenty years among evildoers and sinners, she is fast becoming eminently holy among upright and faithful people. I believe it will be right to allow her to receive her first Holy Communion before the winter hunt."

Her confessor was of a different opinion. For if anyone knew Katerie surely he was the one and he was charmed with the thought of extending this happiness to so holy a savage.

And far from causing envy his decision was upheld and even rejoiced over by all, including the chosen few who were already members of the Confraternity. "She is capable, Père, quite capable of sustaining this association by her goodness alone," declared a member noted for the austerity of her life. "She is very young. We had to wait and watch and pray and grow almost old before attaining this place. But — our Catherine is a flower among thorns. Let her be one of us, Père Cholenec."

So happy had she been for a few days. But the suspicious companion of the hunt chose to go to Père Cholenec after the holiday celebrations were over and report a scandal with which Katerie was connected, she said.

Father sent for Katerie. "Is this true, my child, that you had improper relations with one of the men?" His face was hurt and his heart torn, for he did not take the stand at once in Katerie's favor as had Father de Lamberville on a similar occasion back at Kahnawake, though he pondered over the report for a few days before sending for the young squaw, whose goodness had won her so much that now — now God was holding His choicest blessing for her. The loss of her good name.

Katerie was silent for a moment, then spoke very quietly and low. "There is no truth in the report, my Father," she assured him almost compassionately, and the good priest was satisfied. It was but another trial sent her from God and she would carry this cross as she had all the others. Easter and Good Friday are never far apart.

Indeed that had been a long time ago. And as Katerie plodded along on her way back to the Sault after this winter hunt she felt her heart running ahead of her and her soul flying straight to the heart of God. Surely, oh, surely, Père Cholenec would allow her to receive her Lord on Easter! But — but no. No, she was not good enough. Even after her long hours at her forest spring, praying and chastising herself, she had been thought guilty of evil. Surely there was something wrong about a girl of whom such things could be thought — even though she was as guiltless as a flower.

(To Be Continued)

THE INDIAN MISSIONARY RECORD

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Editorial Comment

A Flood of Protests

The proposed second reading of Bill 267, "An Act Respecting Indians," was delayed in the House of Commons after long discussions. The flood of protests which came especially from newspaper editors and from members of Indian associations, indicated that all was not well with the new bill. Mr. D. F. Brown, M.P., who sat as chairman of the Joint Committee, saved the day for the government in indicating that the bill should be delayed long enough to allow further study. Of all the honorable members who spoke on the bill, we believe Mr. Brown was the fairest and most to the point in his remarks.

The Liquor Question

The question was raised once more in the House during the debate on the second reading of Bill 267. A distinction should be made between enforced total abstinence and measures which would allow temperate drinking. Christian morality teaches, in normal circumstances, not total abstinence, but temperate drinking. Everyone knows that total abstinence cannot be enforced. Temperance is always a precept of the Church; total abstinence is only a counsel. Hence section 95 of Bill 267 seems a wise provision.

Old Age Pensions

The increase of old age pensions for Indians, from \$8.00 a month to \$25.00 almost passed unnoticed in hubbub caused by the discussion of Bill 267. Although not connected in any way with the bill concerning the Indian Act, this increase of old age pensions is very timely. The Government of Canada deserves a hearty thank you from all the beneficiaries of this increase which was long awaited-for.

The Assumption of the Blessed Virgin

The recent announcement of the definition of the Assumption of the body of the Blessed Virgin Mary into heaven caused great rejoicing among Catholics throughout the world. This is not a new doctrine, it is the proclamation of a dogma, similar to that of the Immaculate Conception in 1854, and of the infallibility of the Pope in matters of faith and morals, in 1870. There should be no question here of widening the rift between Christian Churches through the definition of this dogma, as it has been insinuated in many instances.

We Are Proud to Present

A good and understanding friend of the Indians, Mr. Anthony Walsh, who has pioneered in the difficult field of bringing Indian culture to the fore through his dramatizations. You will read his historical essays on the Indian during four consecutive months. Mr. Walsh is currently training dramatic groups in Montreal, his main course being given at Loyola College.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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WHERE COLUMBUS RAISED CROSS OF CHRIST



NC
 In the Dominican Republic, where Columbus raised the Cross of Christ, on his first voyage to the New World in 1492, a Sister, member of the Mission Helpers of the Sacred Heart from Towson, Maryland, makes a flying trip from her station in Puerto Rico, to train lay people to teach religion. Archbishop Richard Pittini has requested the Sisters to organize a corps of trained lay teachers to meet the situation caused by an insufficient number of missionaries. There are only 154 priests for a Catholic population of more than 2,000,000. (NC Photos)

First Class Graduates From Garnier Indian High School

SPANISH, June 14—A great step forward in the work of higher education for Canada's Indian population proved its success in the first graduating class of the Garnier Residential School for Indian boys here. The school is conducted by the Jesuit order, with some assistance from the Department of Indian Affairs.

ASKS PARENTS' HELP

Valedictorian Basil Johnston, of Cape Croker, speaking in flawless English for the class of eight graduates, appealed to the Indian parents to realize the pressing need for greater education among Indian children in order that they may take their place in Canadian life.

"We have been encouraged by our teachers who always had our interests at heart," said Mr. Johnston, in thanking the staff for the assistance given over the course of the year. "What our high school certificate will mean to us is hard to express. Indians need education; they need their own teachers, lawyers, doctors and politicians."

"We have talked of our rights as the first citizens of the country, but few of us are prepared to safeguard those rights," the valedictorian emphasized. "We must be alert to take advantage of our opportunities and extend Christian influences among our own people. Only through having the courage to continue our studies and determination to use the talents we have for advancement can our Indian people become true citizens of Canada."

Rev. R. Oliver, principal of the school, traced the history of the introduction of the high school course at Garnier.

FORM TRUE CITIZENS

"After many years of discouraging rebuffs when we proposed the introduction of a full high school course of training for the Indian boys and girls here, we finally succeeded in securing approval four years ago," he explained. "It was started with the firm conviction that only through raising the educational level of the Indian children could they ever hope to better themselves and improve their standard of living and status in Canadian society."

"There are today 45 boys in the high school classes and 38 girls," Father Oliver continued. "Soon we will have our own teachers, nurses, doctors and lawyers from our own people."

The eight graduates from Grade XII are believed to constitute the first full graduating class of its

kind from any Indian school in Canada. The ceremonies, held June 7 in the school auditorium, were attended by members of the Department of Indian Affairs, parents and friends of the students, the clergy and residents of nearby communities.

Four boys, who this year graduate from Grade XI at the school, have already arranged to take four-year trade training classes at Toronto technical college. Two of the Grade XII grads will attend university this fall.

R. P. G. Laurence, of Sault Ste. Marie, Indian agent for the Soo district, pointed to how the fine qualities of the Indian race could be developed through greater education.

NEW SUPPORT

"The Department of Indian Affairs is attempting to lay new stress on education," he declared. "Through this they hope to teach the Indians how to help themselves by learning self-reliance. In order to attain this among the younger generation, the parents must lend their whole-hearted co-operation and support."

Presentation of the special awards to members of the boys in Grade XII was made by Rev. D. Hannin, school prefect and sports director.

Members of the Grade XII graduating class were: Basil Johnston, of Cape Croker; Dominic McComber, of Montreal; Alphonse Trudeau, of Wikwemikong; Francis Commanda, of North Bay; David Jocko, of Golden Lake; Julius Neganigijig, of Sheguandah; Alfred Cooper, of Wikwemikong; and Ernest Nadiwan, of Cape Croker.

The four graduates of Grade XI who will attend school in Toronto this fall are: Maurice Peltier, of Cutler; Adam Roy, of West Bay; Russell Jocko, of Golden Lake; and Clement Trudeau, of Wikwemikong.

The graduation ceremonies were attended by W. H. Bulger, of North Bay, high school inspector; Indian Agent Laurence, of the Soo; Rev. J. Dwyer, of Cape Croker; W. J. McGuire, acting supervisor of Indian agencies, of Cape Croker, and the chiefs from a number of surrounding reservations.

BLUE CLOUD ABBEY FOR DAKOTAS

ST. MEINRAD, Ind. — An independent monastery under the patronage and protection of the Blessed Virgin Mary will be formed soon from the four Benedictine Indian missions in North and South Dakota. The purposes of the establishment, expected to crystallize in 1951, include bringing the blessings of the public recitation of the Divine Office to the missions, co-ordination of mission work, and providing an opportunity for Indian young men to study for the priesthood and the religious life.

The history of Benedictine missionary work among the Dakota Indians dates back to 1876, when the monks went to the territory at the invitation of the federal government. Today from St. Meinrad's at work there are 19 Benedictines in the Dakota missions.

CANADIAN TOTEM POLES SHOWN IN U.S. TELECAST

NEW YORK. — The first telecast in the United States dealing with Canadian totem poles and their romantic origin took place recently in New York over the American Broadcasting Company's television network.

Claude Melancon, of Montreal, well known naturalist and author and assistant director of public relations of the Canadian National Railways, appeared on the program to exhibit a number of colorful miniature totem poles from British Columbia and Alaska.

In addition, the ABS "News and Views" show, with Gordon Fraser as master of ceremonies, showed a televised exhibit by Mr. Melancon of several pictures of Canada's outstanding totem poles, including the giant 65-foot raven pole in Jasper National Park.